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*CHRIST THE FULFILMENT OF INDIA'S NEED.**

To many of you present in this audience India is a strange experience, to many others India is familiar—indeed so familiar that she is perhaps a matter of indifference, not of wilful indifference, but the every-day life of the people is a matter of detail, a thing taken for granted, and as far as we are concerned of little significance. To all of us here—whether our experience is but a week old or co-extensive with the present term of our life—may there come such a vision of India, of her people, their destitution and suffering, their pain, sorrow and aspiration, that with our hearts overflowing with love we may seek not so much to help India as to be something to India. Of Edmund Burke it was said that it was he who first clothed " the unrealised millions of India in flesh and blood and set them breathing and suffering before the British nation." Some of us are full of zeal for India, for the conversion of her millions, but are we filled with love for her? Have her sorrows called forth our tears? Shall we stand aside from our zeal and self-sacrifice and view with a tender sympathy her needs, and the fulness of Christ, and His longing for the response of India's love?

To many, more prominent than anything else stand out the material needs of India. Buried in the archives of the East India Company are to be found the documents relative to the Great Famine of 1770. The Company had a short time previously become by treaty the revenue farmers of Bengal. They teem with references to the terrible affliction when one-third of the people of Lower Bengal had perished of starvation and the

* An address given at the Christian Endeavour Convention, Agra, 1909.

country had been deprived of half the cultivators of the soil. From those early days to the latest economic report issued by Government, outstanding is the fact of material need. The sore distress caused by pestilence, famine and earthquake, the millions in India who go to their rest every night insufficiently fed and clothed, are needs—and dire needs. Difference in emphasis in the philosophy of life of East and West has made the latter seize upon India's material needs and seek to alleviate them.

The statesman and the administrator have devised better communications, irrigation and justice, police and protection. But these material demands have been singularly absent from India's aspirations and hopes. A recent writer in one of the English reviews has stated that Britain has set up a material standard by which she desires her administration in India should be judged, but the thoughts of the people are elsewhere. "Man liveth not by bread alone."

Material as they are, these needs are true needs and are being slowly realised as such by the people themselves. They have been emphasised by the recognition which Christianity has given to the material environment in which we are placed and to its bearing upon ultimate problems.

A nation and groups of nations have even as individuals a great purpose running through their lives. This purpose expresses itself throughout their history. For example, the ideal of individual liberty has found its truest and highest expression in the history of the Anglo-Saxon races. That purpose has influenced individuals since the days of Magna Charta. In John Hampden's refusal to pay "Ship Money" and in the American Revolution we have examples of how this destiny of a nation lays hold of the individual or groups of individuals and uses them to further and develop the message entrusted to it. India too has been entrusted with a message which she has sought to deliver. We are told that to seek for some new law of political philosophy in the history of India is vain. As to the accuracy or otherwise of this remark it is not for me to speak, but at a first glance it would appear to be true. Such a statement, however, could not be made as to her message regarding "ultimate reality," namely, the relation of that which is seen to the unseen, the esoteric to the obvious. India has always been oppressed by

a consciousness of the Reality which is ever present behind the veil of sense, of space and of time. The material world, she holds, is valueless, is but a show, an illusion, the sport of the gods, but behind is an eternal, unchanging reality. In the Upanishads uttered before the Christian era we meet with such passages:—

"That, soundless and touchless and formless, beyond all exhaustion, past tasting, eternal and scentless, without end or beginning, transcending the great, ever stable—that knowing, man death escapes."

"As mover he dwells in heaven, as pervader in what shines between, as fire he dwells in the altar, as guest does he dwell in the house, in man does he dwell, he dwells in those greater than man. He dwells in the rites, in ether he dwells."

"Just as the sun, the eye of the world, is not besmirched with outer stains seen by the eye, so that inner self of all creation is never smeared with any pain the world can give, for it standeth apart."

"Sole sovereign inner self of all creation, who makes the one form manifold—the wise gaze on Him within their self."

Some of you will hereafter count (if you do not count already) among your experiences, the city of Benares, the sacred city of the Hindus. Let not the crudities of popular Hinduism completely blind you to the significance of that city in the history of Hinduism. Benares has had a strange fascination for the greatest Hindu religious leaders. To Benares Buddha went to preach his message of despondency and pessimism six centuries before Christ. To it Kabir and Tulsi Das, the two most powerful spiritual influences in medieval India, were attracted. It was to Benares that Sankaracharya found his way over a thousand years ago before he began his campaign against Buddhistic atheism. Sankara has been described as the St. Paul of philosophic Hinduism. He gave its most transcendental phase its terminology, and his commentaries on the sacred texts form the chief body of Hindu philosophy. Picture him as he peregrinates through India, meeting his opponents and preaching his message. His priories at Badrinath among the Himalayas, Dwarka and Jagganath and in South India bear witness even to this day to his enthusiasm and influence. In impassioned accents he preaches his message, the one reality, or as he put it, "One only without a second."

I see the hands a nation's lyre that strung,
The eyes that looked through life and gazed on God.

An overwhelming conviction then of this One Reality may be said to be India's message, a reality which excludes the soul, which even shatters personality. Now it is this destiny of India's with which has been linked up so closely her need. To realise individual identity with this reality has been her aspiration, her passionate desire and her profoundest need. It has been this which has caused many to renounce the world even in our own modern times. It has been this which sends every year hundreds of thousands to the various sacred places and shrines throughout this great peninsula. It is a nation impressed by Reality, which her sons and daughters seek to find. Oppressed by Reality—ever present, all-comprehending, pervading and eternally influencing the destiny of the individual—the people are thrust into a search, "that they should seek God, if haply they might feel after Him and find Him."

Even though convinced of His Reality, India continues agnostic towards His greatest attribute—even His truest essence, His love. But is not this just what Christ desires and seeks to reveal? Let us stand aside, hushed by the spectacle of God's relation to India through the ages; the pathos of it must touch our very heart. India assured of His reality, which survives even though time and space are overturned, seeking an atonement with Him. God on His part patiently waiting for India, yearning for response to His Love, yea for India's—with all her capacity for Love and Devotion.

That God which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.

Of His existence India has had no doubt; His love, Christ alone can reveal.

Let us turn next and listen to the echoes of a forgotten controversy, which ninety years ago concerned those two giants in Indian Missions, William Carey and his colleague Marshman. For twenty years they had striven with feverish haste to translate the Scriptures into the languages of India. In the year 1820, there appeared from the Baptist Mission Press, Calcutta, a work written by a Hindu, entitled "The Precepts of Jesus, the Guide

to Peace and Happiness, extracted from the books of the New Testament ascribed to the four Evangelists." In the preface the writer says, "I confine my attention at present to the task of laying before my fellow creatures the words of Christ." A controversy arose in which the writer was charged with insincerity inasmuch as he refused to accept the symbols of Christianity and its doctrinal teaching. In his defence he made use of the following words: "As no other religion can produce anything that may stand in competition with the precepts of Jesus . . . . the compiler deemed it incumbent upon him to introduce these among his countrymen as a guide to Peace and Happiness." He writes again, "I conclude with repeating my prayer that a day may soon arrive when religion shall not be a cause of difference between man and man, and when everyone will regard the Precepts of Jesus as the sole guide to Peace and Happiness." This incident is significant, for it is one of the earliest evidences we have of men in India whose personal need was being fulfilled by Christ. Raja Ram Mohan Roy, the writer of these words, was Founder of the Brahmo Samaj; it was one of his successors, when head of this sect, who made use of the following words: "My Christ, the most lustrous Jewel of my heart, the bridal Adornment of my soul! For twenty long years I have loved Him in my miserable heart. I have found, though ofttimes persecuted, though ofttimes soiled by the world, I have ever found sweetness and joy unspeakable in my Master Christ." Passionate words indeed, the words of one who had found in Christ fulfilment and satisfaction for his spiritual genius and for his personal need.

Eight years ago Mathura Nath Bose of Gopalganj was called to his reward. He had for twenty-seven years worked as a Christian missionary among a low-caste tribe, a little way from Calcutta. He had gained academic distinction when a student at the University of Calcutta, which he had entered as a Hindu student, and it was there that he went through a period of doubt and stress, and he longed, his biographer tells us, "for the priceless blessing of the pure heart and of the peace of conscience which accompanies it." A friend to whom he had opened his heart took him to some meetings of the Brahmo Samaj. It was there that he heard extracts read from Ram Mohan Roy's com-

pilation, "The Precepts of Jesus, the Guide to Peace and Happiness." Of the authorship of these words he was unaware, and he eagerly sought a copy of the book, and was able only to borrow it for a short period. Two years later he definitely became a follower of Christ and accepted Him as his Master. A personal spiritual need had been fulfilled, and he served His Master as a true and faithful servant.

But these are exceptional cases, and exceptional men. To me, however, the way Christ fulfils the needs of the poor and the humble is equally suggestive. My friend Brother Samuel Stokes, of the "Order of the Imitation of Jesus," was a few months ago in a plague camp somewhere in North India. He was the only Christian helper, but among his colleagues were some very earnest Hindus whose lives of self-sacrifice and quiet heroism must ever be a lesson to us. At such times and on such occasions we meet men and women in their time of direst need, when abandoned often by their nearest to face death alone and without hope. Brother Stokes asserts—and I believe rightly—that only Christ has a message for this time of need. The dying were enjoined to be brave, to submit to God's will, they were reminded that to strive with fate was not wise. It is here that Christ has a message. "Jesus said unto her, I am the resurrection and the life: he that believeth on Me, though he die, yet shall he live: and whosoever liveth and believeth on Me shall never die." To those of us here in India who have had the privilege of ministering to the sick and the dying, and have seen what Christ can do in this hour of need for those who love Him, who have watched the triumph, the joy and fearlessness of those who are facing death, there must come a conviction which no words and theories can produce that Christ is sufficient for the desires and the hopes of the poor, the suffering and the dying. To Him they can cling in this hour of darkness and of need.

In conclusion let us read from the twelfth Chapter of St. John's Gospel: "Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip . . . saying, Sir, we would see Jesus.

"Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.

"Jesus answereth them, saying, The hour is come, that the

Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."

This crisis in the life of Christ is not isolated. It finds constant repetition in the history of the Church in the world. Shall we apply it to the present age in India? To whom could the term Greeks better apply than to the people of India? The characterization is by no means perfect, but still I feel it is sufficiently near to be justified. Greece hellenized the thought of the West; similarly Asia has been influenced by India, though perhaps in a less degree.

The occasion referred to in the verses read was a time of crisis in the life of Christ. For the first time He felt that the "world was knocking at His doors"—with a sense of need heavy upon its heart. These Greeks had come from a distance to worship at the altar in Jerusalem, a sense of need had brought them there, perhaps they felt that Christ might have some message for them. With a clearness of vision that seems extraordinary even now in the light of what occurred subsequently, Christ enters into the ultimate relation of things. It is by His sacrifice alone that that need of the outer world can be met. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit."

When we survey the India of to-day, watch the revolt against superstition and crushing conservatism, we have before us the Greeks again desirous of worshipping at the many altars of reform—be it political or social. From the days of the powerful advocacy of the anti-Sati laws by Ram Mohan Roy to our own times, when the Hindu reformer is beginning to urge a more humane attitude towards the depressed and unclean castes, and has actually ventured into work for their amelioration and uplifting, the plea of India to the Christian Church has been, "We would see Jesus." India with her need, unconsciously it may be, continues to knock at His door, for in Him alone fulfilment can be found. And the response of the Church? What is it to be? The Christian Church was not placed in India to seek social predominance, political influence or material gain, but to seek pre-eminently the pathway of service. It was an eternal law which demanded of Christ the consecration which led to the

darkness of Gethsemane, the agony of the Cross; it is equally insistent that for the sake of India's need we who bear His name should follow in the footsteps of our Master.

"He that doth not take his cross and follow after Me, is not worthy of Me.

"He that findeth his life shall lose it; and he that loseth his life for My sake shall find it."

Find it? Yes, in a united and Christ-redeemed nation.

S. K. DATTA.

*THE WISDOM OF OUR FATHERS.**

BY the Wisdom of our Fathers one understands something more than a body of knowledge stored up and preserved in ancient books. There are some civilisations which have been permitted to pursue a long and uninterrupted course of development in which their manners and morals, their ceremonies and religious ideas, have become settled and have taken fixed forms, so that the Wisdom of our Fathers comes to denote a whole scheme of life which prescribes how we shall walk from the cradle to the grave.

But sooner or later there arises a conflict between a new wisdom and that which is hallowed by the acceptance of many generations. We may discover many causes which bring about this opposition. There are the freshness and the originality of youth, which are renewed in each successive generation. The son can never be an exact copy of his father and the antagonism between the venturesomeness, the audacity and the dissatisfaction of the young man and the caution, the conservatism and complacency of the old man have furnished a theme for many a drama. The two are at once mutually opposed and complementary, like the sexes—the eternal contrast and harmony of man and woman. Beside this, there is the advance made by the leaders of the race or community. While average men keep together in flocks, follow the old well-trodden paths and graze in the meadows fenced in by the ancestors, the bolder and more gifted spirits deviate often into forbidden tracks, or push ahead and explore

* A lecture delivered in the hall of the Wesleyan High School, Mysore, 11th September, 1910.

unknown country. The heroes and the geniuses of mankind, who do not merely receive the Wisdom of the Fathers but also bring something startlingly fresh to add to it, help to create the conflict between the old and the new knowledge. There is also another disturbing element which we may notice here, because it is so manifestly at work in the India of to-day—the entrance of the ideals of other nations and races who have grown up under other conditions. The long physical isolation of Hindustan was broken down a century or two ago, and in the wake of the merchants' ships and along with invading armies came new processes of mind, new ideals of man and of duty, new conceptions of Nature and of God.

We may ask why there should be any conflict at all. Is it not possible that there should be a peaceful commingling of the new and the old? May not the new knowledge attach itself to the ancient as a fresh graft upon a venerable stock, growing there noiselessly, yes, and by the very vital sap of the old? There are, however, some fairly obvious reasons why mental and spiritual revolutions are not accomplished in this quiet and bloodless fashion. In the first place, we are none of us wholly weaned from self-esteem. We do not find it easy to admit ourselves to have been in the wrong, even when overwhelming argument has reduced us to silence. How hard it is for the Ancient to say to the Modern, "I see that you are right, and that I am in error." Baser considerations of profit and reputation too will obtrude themselves. Every ancient system has established vested interests, and new truth or virtue is unwelcome because it threatens these. The strange doctrine of the Prophet of Nazareth was hateful to the rulers of the Jews, not because it was false or immoral, but because it would take away their place; and when St. Paul restored the demented slave girl to soundness of mind, he was persecuted by her masters, for they saw that their hope of gain was gone. It may be assumed safely that all in this hall to-night rejoice in and approve of the recent order of the Mysore Government abolishing the establishments of dancing girls which used to be kept in certain temples; but it would be surprising if there were not some who, making a livelihood by trading upon the superstition and vice of the people, denounced this departure from the practice of the past.

There are, however, other reasons more creditable to humanity why the old wisdom never gives place to the new without a struggle which is often prolonged and exceeding painful. Every old system has something to say for itself, and no new system comes to us complete and armed at all points. Our knowledge is of the nature of hypothesis, serving only to cover and explain a number of observed facts. An ancient theory finds acceptance because it does account for some of the facts; while a modern one may be attacked and rejected, because it still leaves something unexplained. We have all heard of a Galileo forced by the heavy hand of the Church to abjure by word of mouth the Copernican heresy; but we do not always remember that this same Galileo was beset by inward doubts. Upon his theory he could not account for the seeming fact that there was no change in the position of the stars relative to the earth. A modern conception, if it be true, gradually gathers new allies, calls up its reinforcements and finally disposes of its adversary in an overwhelming assault. The Wisdom of our Fathers prolongs its life by the truth which is in it; and the fuller wisdom of to-day is retarded by its necessary imperfection.

Moreover, that Ancient Wisdom in which we were born and suckled, in which perhaps we have passed through full manhood to life's decline, fits us even as we fit it. On both sides there has been accommodation. It has been shaping our habit of mind and soul, and we have contributed to it our peculiarities of outlook and temperament. Even before we were conceived, it was at work moulding us through a long line of forebears. We are what it has made us: it is what we have made it. It is endeared to us by the accumulative force of familiarity and use. There are no songs or prayers like those which we learnt from the lips of a mother or father in the days of a tender childhood, no scenes so beautiful to the sight or the imagination as those which cluster around our home. "No man," said Christ, "having drunk old wine, straightway desireth new; for he saith, The old is excellent." Thus it happens sometimes that men who have been rebels against the traditions of their race and contemners of old ways may be seen returning to their former allegiance. They sink back with a sigh of content and die upon the bosom of the venerable mother who gave them breath and

nurtured them to manhood. Even when ruthless and convincing logic would tear us from the embrace of Ancient Wisdom, we remain in its keeping, held fast by a sentimental attachment.

And lastly, there is in man the instinct of obedience. We are quick to recognise exceptional power and are ready to throw upon another the responsibility of choice and leading. The founders of the great religions were men of genius who imposed their thoughts upon their first followers by virtue of a mental and spiritual superiority. The word of the Master became to the Disciple the criterion of truth. Intellect, Will and Affection were surrendered without reserve to the service and the control of that greater mind. This habit of reverential submission to an outside authority, a Person other than one's self, does not lessen with the passing years. It increases, as it were, by a process of compound interest. The teacher who was once revered as man is exalted to the godhead, and the scriptures which contain his doctrine are regarded as the infallible canon of truth, the repository of all wisdom. This process is not confined to the region of spiritual or supernatural things, as we might suppose. Here in India the Wisdom of the Fathers has been made encyclopaedic: there is a rounded and completed body of the sciences, both sacred and secular, which is believed to rest upon the teaching of Sages who lived beyond history's farthest reach. Even philosophy, that should be the most free of all speculations, has become traditional. Neither has Christianity kept itself aloof from this error. In the Middle Ages the Church claimed to be the custodian and the arbiter of all knowledge whatsoever: it did not occupy itself solely with the propagation of that Gospel which is a definition in simple yet inexhaustible terms of the relations between God and man; but it trespassed into the field of natural science and would have given to the crude methods and hypotheses of the age a standing and value more than they deserved. Thus easily does not only religion, but even physical science also, become an affair of authority—the authority of the Past. Innovations are resented most strongly when they are felt to run counter to the Wisdom of the Fathers which has been accepted as final and supreme. The new knowledge is resisted and denounced as sacrilegious.

It is vain to seek to avoid this conflict. The forces which

make for change are too many and too deeply implanted in our nature for any policy of repression to succeed in the long run. We can neither resist them nor ignore them. They are as wide and as invincible as the tides of the incoming sea. Although ecclesiastical or political dignitaries may confront them upon the shore and command them *ex cathedra* to advance no farther, the leaping waves will not do their bidding. The passage from the Wisdom of our Fathers to a newer and fuller wisdom is an inevitable phase of human society. We must recognise this necessity, while we seek to avoid the dangers which beset a period of transition. On the one hand, the young man or typical modernist may exhibit the faults of an unlovely egotism. He has cast off all outside influence and authority—so he believes, and judges of every matter by his own reason or understanding ; and he has no sense of the limits of that understanding. He is vain, boastful and lamentably deficient in consideration for the feelings of others. Having escaped from the tyranny of the past, he has fallen into a still more odious captivity to his own miserable self. He is irreverent towards all constituted authority, be it of the home or the community or the Church or the State. To his father he shows himself as an unfilial son, to the teacher of religion, of all things good, as a scorner, and to the King or State as a disloyal and unprofitable citizen. Licence follows hard upon irreverence. The young man is determined to live out his life as he conceives life to be. Old restraints having been put on one side, nothing hinders him from plunging into excess and profligacy of every kind. His lusts are his only laws.

But that is not all : it is no more than a half of the picture. We hear far too little to-day of the dangers on the other side. There is the old man—the typical traditionalist, who would lay upon warm, growing life the cold, stiff grip of the dead hand of the past. If he had his way, we should be governed in all things by unreason. In place of conviction we should have convention ; and for Duty we should have Custom. His influence, wherever it becomes dominant, results in stagnancy. Healthful progress, whether in science or art, in morals or religion, is rendered impossible. And along with stagnancy goes the frightful mischief of hypocrisy. Men know the truth and do homage to it

in the secrecy of their hearts, but because of the overbearing power of obscurantism they fear to honour the truth in their lives. Unhappy indeed is that people over whom King Mortmain reigns with absolute despotism. His nobler subjects yield him an unwilling obedience and despise themselves even more than those forms which they observe under compulsion.

I wish to consider here a few principles of conduct which may save us from the dangers which threaten upon the right hand and upon the left. The burden of choice and discrimination is one which has been laid upon our generation. Let us take it up manfully and prepare ourselves to discharge aright the obligations we cannot avoid. We must keep an open and an honest mind, while we avoid the sins of egotism and irreverence; and to this end it is essential that we shall set before ourselves certain principles for the guidance both of our thought and of our action.

I. *Let us form and hold fast to a right conception of Wisdom.* It is an error, which may become deadly, to think of wisdom as a rounded and perfected body of knowledge. It has been claimed for the ancient Sages of India that, long before Darwin or Herbert Spencer, they discovered and formulated a doctrine of Evolution. We need not discuss here and now in what sense this statement is true, or whether it is true at all. It is enough to remind you that if you put forward a doctrine of Evolution you must accept all its implications. You cannot pick and choose among its consequences, eagerly fastening upon those that happen for the moment to be agreeable and ignoring or rejecting those that are highly inconvenient. We may not keep a belief shut up in one compartment of our mind, but must allow it to pervade and influence the whole. The evolutionary hypothesis which is accepted by most Christian thinkers to-day sets forth the mode in which the Universe has come into being; and of man in particular it affirms that, as his body has been gradually fashioned to its existing shape and functions, so also his mind and spirit have undergone change and development. There is an advance from simplicity towards complexity, from the less complete towards the more complete, in every department of human activity. The doctrine of evolution presents us with a picture of man in the beginning near to the

animal, just emerging from the animal, and by slow adaptations and adjustments winning his way towards more intelligence, power, and godliness. It cannot be reconciled with any belief in a Golden Age or with a theory of knowledge which would have us admit that all which can be known or ever will be known has been revealed to our ancestors and set down and preserved in any set of Scriptures by whatsoever name they may be called. There is no such thing as a perfected Science. How dreary, if it were true, would be the doctrine that all which there is to know has been *discovered* by our fathers and that for us there is nothing left but to *recover* it.

II. *Let us remember that advance in the Present depends in part upon the Past.* It cannot be denied that the Wisdom of our Fathers comes to us tainted with ignorance and moral evil. If wisdom does not begin with us, so neither does sin. Much of traditional learning bears upon it the marks of intellectual and moral infirmities. Just as our own work to-day is made untrue because we are proud and impatient, self-seeking and covetous, overbearing and unjust, passionate and corrupt, so it was with our fathers. Their cosmological speculations, their religious dogmas, their methods of reasoning, their principles of textual criticism and interpretation, their social observances and political laws, descend to us with all their imperfections manifest to a candid mind. But there are graver faults than those, which are due to the childhood of our race and to necessary limitations. Of some things that come down to us out of the past we can only say that they are the inventions of greed or the unclean products of minds corrupted and enslaved by wicked lusts. The legacy of the ancients to us is not unmixed good. They built noble palaces and cities, and they also raised midden-heaps. Decent burial or burning is the fittest treatment for some traditions.

While this is true, and we are in danger sometimes of forgetting the fact, there is none the less a Deposit handed down by our ancestors to us and now committed to our custody. "Guard, O Timothy, guard the Deposit," exclaimed the Apostle Paul in giving his charge to a young disciple. It is a notable figure of speech. There is a saving truth or wisdom which has been committed to the Apostle and is handed on by him to his

successor. It is like a precious treasure which must be guarded with devoted and vigilant care, lest it suffer diminution or be lost entirely. There is an element of pure gold in the wisdom of our fathers. Our duty is to discern it, to separate it out, to receive it into grateful hands and to protect it with an unswerving fidelity.

It is only because there is this deposit of truth in the wisdom of the past that advance is at all possible in the present. No novel and wonderfully satisfying theory starts from the void of ignorance. It has been prepared for and led up to by earlier, though less complete, hypotheses. Without them it could never have been framed. One of the most successful and daring of Alpine climbers tells us that now and again in his solitary ascents he was stopped by a perpendicular wall of rock affording neither hand-hold nor foot-hold, but no more than ten feet high. Had there been another cragsman with him, he might have mounted upon his companion's shoulders and so have got over an obstacle which was insurmountable otherwise. There have been many such difficult places in man's toilsome ascent of knowledge, and we have only passed over and beyond them because we have stood upon the shoulders of our fathers. Where then is our boasting? There is more call for gratitude than for despising or self-esteem.

What is the true measure of intellectual or of moral greatness? It is not the capacity to remember or understand what has been discovered already for us. This may be erudition: it is not genius. The truly great men are those who go a little ahead of the rest and win something for mankind out of the unknown. It is the first step in knowledge which costs, and the pioneers or discoverers are the giants of our race. There is not a Sixth Form boy in this hall to-night who has not a correcter mental image of this land of Hindustan than the wisest of his ancestors or who has not a more scientific conception of the way in which material compounds have been built up than Kapila, the reputed founder of the Sankhya philosophy. Therefore, because he knows more than the Sages, will he put himself on an intellectual equality with them? If we are raised high above them and can see farther, it is because we are standing upon their shoulders. Their stature must be measured by their

original contribution to human wisdom. It needed the amazing vitality and indomitable will of a Stanley to cleave a way for the first time through Darkest Africa; but the veriest sluggard among us may go in ease and safety by rail and road and steamer to the heart of that continent to-day. Others have laboured before us and we have entered into their labours. The remembrance of this should help us to frame a just estimate both of those who have preceded us in time and of the achievements of ourselves and our own generation. Though we depart from the way of the elders, we shall do so not in pride and contempt but with gratitude and in humility. Was there not some such thought as this in the mind of Christ when He uttered the saying:—"There hath not arisen among men a greater than John the Baptist; but the least in the Kingdom of Heaven is greater than he"?

Amidst the regret and sorrows which we feel as we watch the gradual decay and disappearance of the picturesque and time-honoured in an ancient civilisation we may trust with confidence that nothing which is beautiful or good can perish; for it will save and renew itself by its inherent power. It cannot pass. That was a thrilling and a critical moment in the life of Christ when He stood up in the synagogue among His own people at Nazareth and the eyes of all were fastened upon Him with expectancy. The fame of His words and His deeds in southern Judaea had preceded Him. How would He declare Himself to his own folk? "Do not suppose," He began, "that I have come to destroy the Wisdom of the Fathers. I declare to you solemnly that I have come not to destroy but to fulfil. The Wisdom of your Fathers said to you—Thou shalt not kill; but that New Wisdom which I make known to you says—Thou shalt not cherish the angry and murderous thought. The Wisdom of your Fathers said to you—Thou shalt not commit adultery; but the New Wisdom which I make known to you condemns you even for the lustful desire. Except your righteousness shall exceed the utmost righteousness required by the Ancient Wisdom, ye cannot enter into the new order of life, the Kingdom of Heaven." Thus we are emancipated to do good, not to walk at large in evil. We are loosed from the bondage of an old law that we may submit ourselves heartily to the authority of a new

and higher law, in the service of which we find our perfect freedom. The good and the beautiful and the true do not die, though the wisdom of our fathers be superseded. There is no place for arrogance, and none for licence.

III. *Let us apply to each matter its appropriate standard of truth.* It is plain to us all that, as there are different realms of experience, so there is more than one standard of reality or truth. The same kind of proof is not available for all the matters which present themselves to our judgment. For example, the proposition that the earth is round must be demonstrated by one method, while the principle of morality, that it is nobler to forgive than to exact revenge, will be felt to be true in another fashion. There is no process of mathematical or sensible reasoning by which we can establish it, if the Conscience, as soon as the proposition is understood, do not approve it immediately. I use the language of common sense, not of philosophy. Whatever be the explanation, we recognise that one standard of credibility is not and cannot be applied to all things. If we would only remember this distinction, we should save ourselves from many perplexities and dangers; we should not allow Religion to be confused with Science or with Philosophy. The order of the creation of the world, the antiquity of man, the origin of languages—these and kindred questions cannot be decided by an appeal to the early chapters of the Book of Genesis, though even here ancient tradition must be taken into account. They must be settled by the criteria of reality and the canons of historical evidence, which are relevant to all phenomena within the field of space and time.

But the existence of God and a spiritual order, the free agency of man, human responsibility and guilt, the grace of the Saviour and the influence of the Holy Spirit, are matters that cannot be decided by a simple appeal to the court of the senses. The honest and good heart has its own testimony to the truth of things divine and eternal, and knows the certainty of that which it believes.

Let us therefore assign to Science what belongs to it and believe and obey the senses or imagination and reason in the sphere which is their own, while we honour Conscience and seek to cultivate the powers of the pure spirit. There has been

a long and sore conflict in Christendom over this distinction, and only now is the way out of doubt and danger becoming clearer. Perhaps the most encouraging feature of our age is its intellectual honesty. It has become an axiom with many Christian theologians that it can never be right to deny the truth, however much it may run counter to one's prepossessions and seem to invalidate cherished and venerable dogmas. Questions of authorship, historical accuracy, methods of composition or compilation, and—to some extent also—the nature and mode of divine inspiration belong to the realm of science and must be determined on its principles of evidence.

If this distinction were recognised in India to-day we should be spared some of those attempts to justify or rationalise Puranic cosmologies and mythological tales which are pathetic when they are sincere and pernicious when they are interested or disingenuous. It would not be possible for the teacher to meet with acceptance who should presume to say:—"The *Puranas* contain the history of remote times when the conditions of existence were quite different from those which prevail in our days; they also describe regions of the universe not visible to the ordinary physical eye....When Yogasiddhis are developed, the Paurani pictures of the universe and its past history are seen to be infinitely more correct than those arrived at by the modern scientific use of our organs of perception, however these may be aided by delicate scientific apparatus." This is an example of a false reconciliation which is as hurtful to religion as to science. It destroys pure religion and true science. It is nobler and juster to acknowledge that our fathers wandered into fields where their means of information were very limited, and that their physical speculations must be treated with the indulgence due to children rather than admired and reverenced as the intuitions of a superior wisdom.

IV. *Let us remember that advance in wisdom may be infinite.* How little is all that we know in comparison with that which is to be known. When Lord Kelvin, towards the close of his distinguished life, was addressing the British Association, he said that if he had to sum up in one word the characteristics of his scientific career, that word would be—Failure. After forty years of diligent and unremitted research he was no nearer

audacity of speculation, not lawless instinct or rebellious impulse. The courage that is born of knowledge, the calm strength begotten by a positive attitude of mind, were lacking. These people were rendered licentious in revolt or impotent for any salutary action by ignorance, by terror, by uneasy dread of the doom declared for heretics and rebels. . . . Superstition and stupidity hedged them in on every side. The other world with its imagined heaven and hell haunted the conscience like a nightmare. . . To escape from these preoccupations and prejudices except upon the path of conscious and deliberate sin was impossible for all but minds of rarest quality and courage, and these were often reduced to recantation of their supposed errors no less by some secret clinging sense of guilty than by the Church's iron hand."

Translated into the language of our time this passage means that many who have broken with traditional religion and morality are not easy in their minds; for they have not honestly and thoroughly considered all the issues involved. Even in doing what commends itself to an enlightened conscience, they are beset by doubts and haunted by the fear that merited penalty hangs over them. Professing to be emancipated from all ancient prejudices and superstitions, they are still under the influence of inherited dispositions and ideas inculcated in childhood. They are not quite sure that, in striking out a new path truth and right have been and still are their guides: may it not be that the contagion of an evil example has corrupted their souls? It is of supreme importance that we should face and lay these spectres of the mind. There can be no guarantee that we are doing well, until there has been a fearless and searching examination of ourselves, and we have made our choice deliberately. It is reported that Christ once observed a man working in his field upon the Sabbath day—than which there could not be a more flagrant transgression of traditional morality among the Jews. "Man," said He, "if thou knowest what thou art doing, blessed art thou; but, if thou knowest not, cursed art thou and a transgressor of the Law." That saying embodies a great principle which must be applied to all cases of departure from the Wisdom of the Fathers.

Guided by these considerations, which evoke in us the emotions of humility, gratitude, faith and courage, which remind

us with unfailing emphasis that vision and strength are granted to purity of heart alone, trusting in God and dealing faithfully with ourselves, we shall pass safely through all transitions—nay, better than that, we shall be as those who open up new paths to our fellow-men, leading to fuller knowledge and more lasting joys. There is a little marine creature, the nautilus, which builds its shell about itself in an enlarging spiral—as it grows, forsaking a smaller chamber to enter a greater—until at last it raises, as it were, a tiny sail and is borne away by the wind upon the bosom of the infinite deep. The American essayist and poet, Oliver Wendell Holmes, saw in this tiny creature a symbol of the human soul, and its mode of shell-building was to him a parable of spiritual growth and progress.

> Build thee more stately mansions, O my soul,
> As the swift seasons roll:
> Let each new temple, nobler than the last,
> Shut thee from heaven with a dome more vast,
> Till thou thyself art free,
> Leaving thine outgrown shell by life's unresting sea.

E. W. THOMPSON.

A NEW TRANSLATION OF THE ODYSSEY.

THE Odyssey, like the Thousand and One Nights, is a book fated never to lose its interest; to generation after generation it makes its appeal, and seems ever fresh. "Men always prize that song the most, which rings the newest in their ears," said Telemachus, but there are ancient tales and old songs that are more prized than the song of yesterday. And so Homer has imposed on men a Sisyphean labour; no sooner has one completed a translation, than another with different ideals prepares himself for the task. Matthew Arnold with his lectures "On Translating Homer" appears to occupy the not altogether dignified position of giving advice as to the proper method of propelling the mass on which he will barely lay his hand.

In these lectures he emphasizes four characteristics of Homer, and shows how the different translators fail in one or another of these respects. Homer is rapid, not so Cowper's blank verse; he is plain and direct in syntax and vocabulary, while Cowper

errs in using Miltonic inversion and Pope through his desire to be elegant. Chapman by introducing Elizabethan conceits and Pope with his antitheses fail to do justice to their original, which is plain and direct in thought as well as diction; and, finally, Homer is noble or dignified, and here modern translators otherwise fairly successful are apt to be at fault. Mr. Arnold also examines the metres used, and finds them all lacking. Blank verse will not do; at any rate not Milton's nor yet Tennyson's, for Tennyson's style is too allusive. A blank verse which does not dovetail its lines into one another, and which habitually ends its lines with monosyllables, such as is to be found in some of the most rapid passages of Shakespeare's plays, might be more successful, but it would demand so thorough a recasting of Homer's rhythm that the risk of the experiment's proving unsuccessful would be very great. Rhymed verse is still more definitely out of the question, for rhyme not only hampers the writer by its demands but also the reader, who is apt to hark back to the previous line, although the motion in the original may be of the fleetest. The metre he recommends is the hexameter, unrhymed; but the difficulty is to find out what the rules of the hexameter in English are to be. Arnold discusses, but not in any very thorough way, the place of quantity in English verse, but his own attempts are not very successful owing to neglect in this respect. If the last foot is a single word, exceptional stress falls on its first syllable; this impedes the flow, and is sometimes intolerable:—

> But thy day of death is at hand; nor shall *we* be the reason—
> No, but the will of heaven, and Fate's invincible power.
> For by no slow pace or want of swiftness of ours
> Did the Trojans obtain to strip the arms from Patroclus.

Nor does Arnold seem to recognise how apt this metre is to become jerky.

> See that ye bring your master home to the host of the Argives
> In some other sort than your last, when the battle is ended.

It is astonishing to get work like this from a poet of Arnold's standing, and that too, not in a translation of the whole Iliad or even of one book, but in one of the two specimens he gives amounting to some fifty lines. Well might Tennyson say

> Those lame hexameters the strong-winged music of Homer!
> No—but a most burlesque barbarous experiment.

In 1879 Butcher and Lang published their prose translation of the Odyssey; in prose a fidelity was possible, they said, which was impossible in verse, and for the purposes of comparative folklore there was need of that truth. That such scholars should produce an accurate translation is not wonderful, but its vigour and smoothness were a revelation. The charm of the Odyssey as a romance, apart from its beauty as a poem, became manifest.

Mr. Mackail, who has translated Virgil, and has succeeded to the chair of poetry at Oxford once occupied by Matthew Arnold, has recently completed a rendering of the Odyssey into English verse. The first remarkable thing about this translation is the metre, which is that employed by Fitzgerald in his Rubāiyāt. It is not easy to see at first what fitness the vehicle so well adapted in the hands of that talented author to give added point to epigram and paradox can have for the swift and simple narrative of Homer.

> Ah, make the most of what we yet may spend,
> Before we too into the dust descend,
> Dust into dust, and under dust to lie,
> Sans wine, sans Song, sans Singer and—sans End.

Even granted that Homer's philosophy is not unlike this, it still seems difficult to imagine how this stanza can be made to serve for an epic. Probably Mr. Arnold's remarks apply rather to the Iliad than to the Odyssey, and the latter is seldom so rapid that rhyme is a serious hindrance to fidelity in the rendering. The best translation in verse before the present one was in the Spenserian stanza, and remembering this we can understand better why Mr. Mackail should have selected a stanza simpler than the Spenserian but with something of the same music. The resemblance is the greater that the fourth line of the quatrain seldom contains a pause, and so has much the effect of the closing Alexandrine.

After all, the great test is that the book be readable; if we remember how tiring many of the best poems in English are, how little of *Paradise Lost*, for example, can be appreciated at a sitting, or, a better parallel, of *The Faerie Queene*, we see that the translator's task in this respect is by no means easy. The verse must be musical, or it will not do Homer any justice; but the melody must not be overdone, or it will be cloying, and

Homeric recitations could be continued for a day to attentive audiences. Mr. Arnold's hexameters would require a very skilful reader to give such emphasis to the metre as not to turn it into prose nor emphasize the jolting character of the rhythm. To us it seems that Mr. Mackail has been marvellously successful in this respect; and some of the longer quotations that follow will give the reader an opportunity to judge for himself.

Mr. Andrew Lang in his review of the first volume specially commended the description of the building of Odysseus's raft, "a highly technical passage" which had given himself some trouble to render in prose. Mr. Mackail seems to have been able to make the process clear in a way that editors fail to do, even with the help of sketches.

A score of logs he cut and hewed them square,
With the bronze axe, and trimmed them all with care,
By line and level, and then drilled them through
With augers that Calypso, goddess fair,

Next brought to help him; and these fitting in,
Bolted them tight with dowel and with pin,
And as the bottom of a merchant ship
To lay a skilful shipwright would begin,

So wide abeam his raft Odysseus made:
And upon upright spars close-set he laid
A spar-deck finished with long gunwale strips,
And to the raft a mast and yard he stayed:

And made and fixed an oar to steer aright;
And then with osier bundles woven tight
Fenced the raft round, and laid much wood on it
To break the waves.

When so everyday a matter as this is handled so smoothly, we need fear little for the rest.

Of deliberate scene-painting there is not much in Homer, a line or merely an epithet or two has usually to suffice. It has been pointed out that he takes little interest in nature for her own sake; it is the impression that would be made on the herdsman or husbandman or sailor or warrior that he gives us, not the poet's or the artist's; yet, for all that, the picture may be artistic and complete. Here is the description of an island near the cave of Polyphemus, the Cyclops. One is reminded that the Odyssey was written at a time when colonisation was

active, and surely the author would have made a splendid pioneer.

> Now on that coast an island makes a bar
> Across a bay's mouth, neither very far
> From the Cyclopes' land nor close to it;
> And all about it tangled woods there are.
>
> And there innumerable goats are bred;
> For no man's footstep scares them, nor the tread
> Of hunters with their hounds, who in the woods
> Range, faring hard, on many a mountain head.
>
> No flocks are herded there, no crops are mown
> From ploughlands, but unfurrowed and unsown
> Through all the seasons it lies desolate
> Of men, and pastures bleating goats alone.
>
> For the Cyclopes have not ships at hand
> Vermilion-cheeked, nor are there in the land
> Ship-carpenters to fashion benched ships
> That might avail to pass from strand to strand,
>
> To all the cities of mankind that be;
> As men are wont on ships to cross the sea
> To one another; by whose help they soon
> Had made that island full of husbandry.
>
> For no poor land it is, but fit to bear
> All fruits in season, set with meadows fair,
> Well-watered, soft, beside the grey sea-banks;
> And vines would flourish never-failing there.
>
> And level tilth it has whence harvests deep
> Men at the season evermore might reap,
> So rich the soil is under, and thereby
> A haven, ships at anchorage to keep
>
> Unmoored, not needing anchors to let go
> Or mooring-cables from the stern to throw,
> But to lie beached until the sailors' mind
> Moves them to voyage, and the breezes blow
>
> But at the haven's head with water bright
> A spring beneath a cavern leaps to light
> Amid a grove of poplars.

In the Odyssey there is comparatively little of the strong emotion one expects to find now and then in an epic poem. The Olympus of the Odyssey, unlike that of the Iliad, is bathed in perpetual sunshine and unvexed by wind or snow, and Odysseus the much-enduring has long ago learnt from Athena the value of a tranquil mind. Achilles' shade speaks with bitterness,

Speak not soft words concerning death to me
Glorious Odysseus : rather had I be
A thrall upon the acres to a man
Portionless and sunk low in poverty,

Than over all the perished dead below
Hold lordship.

Among the shades is seen also Epicasta the mother of Oedipus; their fate may be taken as an example of tragic description.

And he his mother wedded, having slain
His father ; and these things the Gods made plain
To all men suddenly ; then he among
The folk Cadmean held a troublous reign,

In lovely Thebes, according to the fate
By purpose of the Gods predestinate
For evil : but she went her way alone
To the strong Warder of the darkling gate ;

From the high roof knotting the fatal string,
Because her sorrow knew no comforting,
And left to him unnumbered miseries
Such as the curses of a mother bring.

(We give in this case Butcher and Lang's translation also, in order to show how close Mr. Mackail has kept to the text. "And I saw the mother of Oedipodes, fair Epicaste, who wrought a dread dead unwittingly, being wedded to her own son, and he that had slain his own father wedded her, and straightway the gods made these things known to men. Yet he abode in pleasant Thebes, ruling the Cadmeans, by reason of the deadly counsels of the gods. But she went down to the house of Hades, the mighty warder; yea, she tied a noose from the high beam aloft, being fast holden in sorrow; while for him she left pains behind full many, even all that Avengers of a mother bring to pass.") This shows very plainly the limitations of the metrical form Mr. Mackail has chosen. To the dignity of such a passage blank verse would have done better justice, but it would probably have been at the expense of simplicity and directness. It shows, too, how much more even the flow of the verse is than when the heroic couplet is employed.

There is nothing in the Odyssey so witty as Patroclus's taunt to a charioteer who is flung out of his car, that at sea in stormy weather he would keep his comrades well supplied with oysters. The one humorous episode is the fight between

Odysseus and Irus. But the passage is too long for quotation. Mr. Mackail gives a very spirited rendering, and improves the play on Irus's name into a very happy pun.

> Now Irus undesirous soon shall be
> Of the calamity that none but he
> Has brought upon him. Look you, what a leg
> The ancient man shows stripped above the knee.

We now quote a stanza from a version in ballad metre by Dr. Maginn; it runs—

> And scarcely had she begun to wash,
> Ere she was aware of a grisly gash
> Above his knee that lay.
> It was a wound from a wild boar's tooth
> All on Parnassus' slope
> Where he went to hunt in the days of his youth
> With his mother's sire.

Matthew Arnold is certainly justified in speaking of the "detestable dance" of the first two lines. There can be little doubt that the ballad-manner fails utterly to convey any idea of the dignified though rapid movement of Homer's verse.

It will be wondered how far Mr. Mackail has been successful in the rhymes. I have examined those in the first book and in its one hundred and forty-eight quatrains there are about fifteen imperfect rhymes. Seven of these, however, are rhymes of *he* or a similar word with a final *-y*, so apparently he regards this as a permissible licence. In the Greek there are four hundred and forty-four lines, so that one quatrain corresponds to three lines. (If we remember aright, Pope shows his freedom in translation by a considerably larger increase.) The epithets are often happily turned and so too are the repeated lines which form so marked a feature of Homer's manner.

> But when rose-fingered Dawn of Morning shone.

> And sitting at the benches in array,
> Smote with their oars upon the water grey.

> So then till sunset feasting all the day
> On sweet wine and abundant flesh we lay,
> And when the sun had set and the dusk fell,
> We slept upon the margent of the bay.

Perhaps the finest piece of work in the poem is the storm which wrecks Odysseus's ship, and with this we will conclude.

But when we dropped the isle and no more land
Was seen, but sky and sea on every hand,
The son of Cronus made a dark blue cloud,
Over the galley's carven hull to stand.

And under it the ocean-floor grew black;
And no long while she held upon her track;
For swiftly a strong tempest from the west
Roaring came down and laid the ship aback;

And a sharp gust snapped either forward stay
That held the mast up and it fell away
Aft, carrying all the yards and rigging down,
That in a heap along the hold they lay;

And on the after deck the steersman's head
It struck, and smashed the bones and laid him dead,
And like a diver from the deck he fell,
As from his bones the valiant spirit fled.

Then in one moment out of heaven there came
A crash of thunder and a sheet of flame;
And the ship, smitten by a bolt of God,
Staggered from stern to stern through all her frame

And filled with sulphurous vapour, and therefrom
The crew fell off, and on the billowing foam
Round the black ship like sea fowl ere they sank
Went drifting: thus God stayed their journey home.

E. B. ROSS.

NOTES OF THE MONTH.

NOTHING but gratification can be felt at the intimation that the King himself will visit India at the close of next year to hold the Coronation Durbar in person. A first-hand knowledge of his dominions is one of King George's great qualifications; and he evidently intends to keep the knowledge fresh by taking full advantage of the rapid travel now possible in all parts of the Empire. Besides the visit to India there is already talk of His Majesty's going to South Africa. King George could hardly do a greater service to the peoples of his realm than by using his personal knowledge and influence to draw them together into a closer and more perfect unity.

THE Government of India has just undergone an important change of *personnel*, Lord Morley giving place to Lord Crewe at the India Office just at the time when Lord Hardinge of Penshurst succeeds Lord Minto as Viceroy. It is not to be expected that the new rulers will achieve anything to compare in eventfulness with their predecessors'

term of office; indeed, the most hopeful feature of the new régime is perhaps the keynote of "no change." Lord Hardinge, by his public utterances, has made a favourable first impression, and his diplomatic experience and reputation, together with his comparative detachment from party politics, augur well for his viceroyalty. The warmest sentiments of administration and regard throughout India attend Lords Morley and Minto on their withdrawal from India's affairs. They have left a mark on the development of the country of which they may justly be proud. We have in the past intimated our sense that Lord Morley's tenure of the Indian Secretaryship is an example of public spirit worthy of the best traditions of English politics; and we trust that it will not be lost upon the people of India themselves. What is most to be desired under the new rulers is freedom from all distractions to develop peacefully and thoroughly the opportunities opened out by the recent generous reforms.

ONE of the most remarkable men of our age has just passed away—the Russian author, Count Leo Tolstoy, born in 1828. Idolized by millions, especially of the poorer classes, in his own country, and venerated as a teacher and an example by very many in other lands as well, he challenges attention as something more than a mere writer of books. Even those who are least in agreement with his views may readily admire his sincerity and his genuine and almost ascetic self-sacrifice. By his literary accomplishments, especially by the greatest of his novels, he secured recognition as a first-class genius. Yet even on the side of his literary work there was in him something anarchic, unsystematic, prejudicial alike to his fame and to any enduring achievement. Few writers of like power have proved so unfruitful; few reformers of equal fervour have made less mark on the life and institutions of their time. Perhaps the most valuable element in his career is that which is the hardest to estimate, the stimulus given to the life and thought of his readers by the freshness and candour of his own utterance. This, we believe, is by no means exhausted; but it is an influence which does little to shape either the literary movement or the social order of the age. Impetus rather than guidance is Tolstoy's gift to the seeker. And so, while we gladly join in the general tribute of respect for the simplicity and integrity of his character, it is with the feeling that more substantial benefits might have been secured for his country and his race had he but united to his brilliant genius a greater power and willingness to organize and consolidate what he was able, like no other, to suggest.

An Oxford scholar who is at the same time peculiarly in touch with the practical administration of English Education outside the Universities, Mr. P. E. Matheson, writes in the *Hibbert Journal* for October on *Ideals in Education.* It is a clear and sympathetic review of important features of the educational situation in England, and includes a searching criticism of certain disquieting tendencies discernible in the national life. But it is for its general value as a statement of educational ideals, and of their demands, that we call attention to it. Knowledge, efficiency, and character, says Mr. Matheson, are the aims we should set before us: the central doctrine of the subject, from Plato downwards, has marked our path thus clearly And he indicates how these ideals are to be interpreted and valued. Without an inspiration from the love of knowledge for its own sake, a faith in knowledge as such and a desire to attain it, all education must stagnate. Efficiency is to be thought of in no sordid sense: it is not technical skill of any kind, valuable as that may be in its place. "What we ask for now is......a trained intelligence, an alert habit of mind, the power of concentration on the one hand, and the free play of a mind at home in its subject on the other." Character is the last and highest consideration—character and conduct, which is the revelation of character. And the writer traces some of the forces that make for and against the character desired. If the things of the spirit, which dwarf all else in importance, are to be realised, then, as many of us feel, something like a moral revival in the nation is needed. And the most important consideration is the personality of the teacher—not simply his academical qualifications, but his power to "inspire those he teaches with a faith in knowledge, in sound work, and in sound character." For the schoolmasters, according to a shrewd old writer quoted in the article, "when they are such as they ought to be, have it in their power to new model and set right (by God's blessing) once in twenty years a whole kingdom." The teacher's responsibility does not abrogate that of the state and of the individual. Much, though not all, can be done by the action of Government; much by a people loyally backing the teacher in his best endeavour, and reinforcing the lessons of school life by the influence of the home. In India, where we are so prone to lean upon Government for every good desired, this is perhaps the part of Mr. Matheson's message that most needs to be emphasized—what the ordinary citizen can do. "He may strengthen the hands of the teachers by showing interest without fussiness; he may exercise the strongest influence on good education by promoting to civic honours and duties the wisest and best of his fellow-citizens instead of

the most pushing and plausible; he may in his personal life cultivate the virtues of mind and character which shall sweeten the atmosphere of the growing generation."

A FEW years ago there was formed in England the Society for Biblical Study, for the purpose of linking together those who desire the "encouragement and advancement of Biblical Study," and who wish to get the fullest benefit of modern research for the interpretation of the Scriptures. Where possible, branches will be formed: but individuals, especially in remote places, can be enrolled at headquarters. *The Interpreter* has been adopted as the organ of the Society, and will serve to keep members in touch with the general movement of Biblical scholarship. We are sure there must be many in India who will sympathize with the aims of the Society, and who may desire to join it. We shall be glad to give fuller information to such sympathizers, and to put them in communication with the officers of the Society. We may add that the annual subscription for associate members is only 5*s.* 6*d.*, in return for which *The Interpreter* (quarterly) is sent to the subscriber post free.

THE phrase "Watertight compartments" is now in general use as a metaphor to indicate a very common failing of the human mind. In a ship that may be damaged by collision or by shell-fire, bulkheads dividing the vessel into several compartments, without any possibility that water may pass from one to the other, are a useful invention. But when a man's mind is divided into "watertight compartments," so that knowledge acquired under one heading cannot passibly percolate to any other, the results are mischievous. History and science, religion and morals, politics and industry, all suffer when truth is thus hindered and restricted in its course. The foible is as widespread as humanity itself; but we doubt if it is anywhere so rife as in India to-day. It is greatly to be desired, in India's best interests, that something should be done to amend it.

TWO years ago we published a short article on the delusion, frequently met with in England, that the modern Anglo-Saxons are the descendants and representatives of the Lost Ten Tribes. Nothing but "watertight compartments" will allow a thinking man to entertain it for an hour. Conclusions unhesitatingly accepted on historical grounds must be held in suspense to make it even plausible; and for the sake of what patriotism and religion seem to suggest many men make the suspension. But once allow the truth, established by philological and

historical inquiry, to have free course, and "Anglo-Israel" is speedily submerged by its tide. We have recently discovered a delusion, equally amiable, equally baseless, in an Indian publication. The Druids were represented as a Brahman colony, on the ground of certain resemblances of custom and institution; and India was thereby credited with the glory of Britain's history and civilisation. Here again the manifest findings of philology and general history were ignored. No attempt was made to indicate the possibility, let alone the likelihood, of such colonisation. Pious enthusiasm for India, and a rooted conviction that no good in the world can emanate from any other source but India, sufficed. The Druids were eagerly identified as Brahmans, and patriotism was content. Watertight bulkheads excluded all uncongenial inquiries. Indo-Druidism is a curious and striking analogue to Anglo-Israel. When we are told that the President of the Theosophical Society is Hypatia *rediviva*, and that she lived in Tibet two thousand years ago, or when we are asked to believe that the Vedas are five thousand years old, we can only suppose that the same perennial failing is once more in evidence. High Court Judges have been known to support such views. But had they applied to them the same logical acumen as they displayed in their legal careers, we cannot believe they would endorse these amazing statements. The watertight compartment is but too frequent in the minds of Indian public men.

MR. ANDREWS, of Delhi, recently brought to light a wholesale exhibition of the same weakness. Among fifty or more B.A. and M.A. students, many of them studying Physical Science, only one was found who candidly admitted that aeroplanes and flying-machines were a modern achievement. All the rest maintained that they were known and used in primeval India. It is difficult to believe that they were sincere in their contention; and yet we have no reason to doubt their good faith. Certainly, however, such a belief can be upheld only by the most rigid exclusion of all that we know of the history and development of science and of the history of civilisation in India. We can see the patriotic sentiment which gives the motive for such exclusion, but we can only deplore its results. Furthermore, if it were true that airships and the like were known in ancient India, we have no hesitation in affirming that it would reflect the deepest disgrace on India and her people. For the credit of India, no less than on grounds of truth, we are concerned to deny that airships, telegraphs, etc., instead of being modern discoveries, were found in ancient India.

PATRIOTIC pride is amiable only so long as it observes reasonable limits. Here, as elsewhere, virtue implies intelligence. Truth is the first consideration, even for the patriot; truth never precludes, it only corrects and refines, the patriot's enthusiasm. There is no merit in claiming apocryphal glories for our remote ancestors. No Englishman to-day need hesitate to admit that the English of the fifth century were rude barbarians. But see how far their descendants have traveled. Little more than a thousand years placed the children of those barbarians in the van of civilisation; and to-day no race is doing more for the humanising of the world than the posterity of the fierce tribes who signalised their advent into world history by wiping out the civilisation of a large part of Britain. Whose glory would be enhanced by a claim that the Anglo-Saxons knew all about aeroplanes, steam engines, and telegraphs? Nobody's; but if true, it would cover with disgrace the English race from before the Conquest to the nineteenth century for allowing the knowledge to lapse. The fiction of a golden age in the distant past involves a curious oversight. Very remote ancestors may thereby be glorified; but many intervening generations are hopelessly discredited. If a nation has emerged from a semi-barbarous past, then many faults in its present life may be looked at leniently. India's true apology, like that of any other country, is that the ages of the past were *not* highly developed in culture and invention. If the aviation of the Rishis were a fact, nothing could palliate the decadence and stagnation that were allowed to supervene. A truer view suggests that the golden age lies in the future, not in the past; "the best is yet to be." True patriotism lies not in empty boasting over past glories, but in solid work for progress, to carry civilisation to a pitch that will throw into the shade the greatest achievements of the past.

LITERARY NOTICES AND NOTES.

The Islām Series. By various authors. London, Madras and Colombo; The Christian Literature Society; 1909 and 1910.

UNDER the general editorship of Canon Sell, the C. L. S. is publishing a number of books by competent authors directed particularly to the requirements of thoughtful Muslims and of those missionaries who labour among Muhammadan peoples or communities. There are, doubtless, many others also who will welcome these books as throwing light on questions and controversie vaguely familiar but never yet

comprehended. Canon Sell's own contributions, in particular, which are mainly historical in character, will help in this way. One of them, on the Druses, has an almost topical interest on account of recent events in the Lebanon.

The largest volume of the series (published at twelve annas) is a selection of passages from the Qur'ān, together with a brief introduction and explanatory notes and comments. At the close, some of the principal features of Islām and of the differences between it and Christianity are passed in review. Rodwell's translation is used, and many of his notes are reprinted. It would add greatly to the value of the book if an index of subjects were given, so that the reader could more easily discover what the Qur'ān says on any particular topic. The Sūras do not seem to follow any logical arrangement, and the original titles are not always illuminating. Careful perusal, however, and a free use of the pencil, will make the book, even as it stands, distinctly useful.

Those in search of information as to the "Church History" of Islām had better turn to the volumes by Canon Sell. They deal with *the Cult of 'Alī, the Druses, and Sūfiism*, respectively. There is a certain connexion between the three, since the Druses are one particular historical development of that dissatisfaction with the more rigorous features of Islām which can be traced throughout the whole history of the cult of 'Ali and of the Shi'ah sects in general, while the genius of Sūfiism is largely to be found in the same spirit of revolt. Historically, as bearing on the development of the sects, and doctrinally, as a witness to irrepressible tendencies in human religion, the cult of 'Ali is of peculiar interest to the Christian student. To those in India, again, the links afforded by transmigration, on the one hand, and by the emphasis given to knowledge as the instrument of salvation (which also reminds us of the earlier Gnosticism) on the other, make this line of development in Islām full of significance. We hope that Canon Sell will some day add to the series a similarly lucid treatment of that development of Shi'ah religion of which we see evidence every year in the celebrations of the Moharram.

Other members of the series are more definitely apologetic or controversial. Of these, *The Verse of Stoning* is a simple and straightforward examination of the charge, often vaguely laid by Muhammadans against Jews and Christians, of corrupting the Scriptures. The writers show by the discussion of this crucial instance that there is every reason to believe that the Scriptures as now recorded by Jews and Christians have remained unchanged, giving the text originally written and still current in the Prophet's time; while they further prove, by conclusive inference, that the "Verse of Stoning" formed an original

part of the Qur'ān but was afterwards suppressed—so that it is not the Jews or the Christians, but the Muslims, who have corrupted the Scriptures.

Three take the form of comparative studies of Christianity and Muhammadanism —one dealing with the two religions from the point of view of their mutual relations, and endeavouring to show that the Qur'ān itself authenticates Christianity as a revelation from God, and that the candid inquirer will find that no further revelation is required. Together with this we may mention *Islām Refuted on its own Grounds* (by the Rev. E. M. Wherry), which takes the line that the one true religion, developed through the history of the world, culminates in Christianity which it is therefore the part of every professor of Islām in the true sense of that term, to accept. *The Holy Spirit in Qur'ān and Bible* (by the Rev. C.G. Mylrea and Shaikh Iskandur 'Abdu'l-Masīh) takes the principal passages from the two books, in order to show how the subject left dark and obscure by Muhammad is revealed in Christianity, while the words of the Prophet himself and the commentators, especially in relation to Jesus and the Spirit, lead up to the Christian belief in the dispensation of the Spirit of Jesus.

The Muslim Idea of God, by the Rev. W. H. T Gairdner, takes the form of a dialogue, in a framework of narrative, and is a sequel to the similar discussion of Inspiration already published by the C. L. S. and reviewed in the *Magazine* last year. The apologetic is ably stated and the dialogue has force and life. We cannot help thinking, however, that the death of Touma, the convert, through the violence of his Muslim assailants, introduces an unfortunate element. However logically it may follow from Muslim principles—happily not always applied—however it may tally with actual events, it strikes a note out of harmony with the general apologetic tone. In a work of fiction, the writer is free to introduce any kind of episode at his own discretion ; the author of a controversial or apologetic tract has not the same liberty. We feel that in this case Mr. Gairdner has rather marred an otherwise attractive study. The development of the philosophical implications of Muslim first principles is particularly well managed; and Indian readers will feel that the introduction of Al-Hindī, an Indian Muhammadan, is an appropriate dramatic tribute to the affinities between Sūfīism and Indian speculation.

We commend the whole series to our Muhammadan readers and to all whose work or interests require their attention to the religion and theology of Islām. The series as a whole show a spirit of sympathetic appreciation for a great religious system, and a genuine desire that truth may prevail. Diligent study and earnest spirit combine to give them value.

Hinduism. By the Rev. Ernest R. Hull, S. J. London; The Catholic Truth Society; 1910. Price 1*d*.

Why should I be Moral? By the same author. Bombay; The Examiner Press; 1910. Price As 6.

THESE two tracts from the pen of the able editor of *The Examiner* are worthy of attention. We commend them the more cordially because of the obvious differences between Father Hull and ourselves on many outstanding questions.

Hinduism is one of a series on the History of Religions and is one of the clearest accounts of the subject that could be given within the limits of a penny tract. Critical, yet studiously fair, it may be taken as a reliable outline of the history of the religion.

For many months *The Examiner* contained discussions, in the form of dialogue, on the question, Why should I be moral? These are now gathered up into pamphlet form. The style, free and colloquial, is not always to our taste, but the matter is sound. Modern agnostic and material doctrines are challenged, and the fundamentals of ethical teaching brought into prominence by the simple, yet decisive, question, *Why* should I be moral? The reader will find here a suggestion of the bankruptcy of all systems which abandon the essentially religious interpretation of life.

The Poems of Tukārāma, Vol. I. Translated and re-arranged by J. Nelson Fraser, M. A., and K. B. Marathe, B. A., LL. B. London, Madras and Colombo; The Christian Literature Society; 1909. Price Rs 2. as 8.

THIS is one of the books that are exasperating to the scholar, as the *Abhangas* of the poet are arbitrarily re-arranged, without any index or clue to their place in the original collection. The translation, too, makes no attempt at literal accuracy, but takes the form of a free paraphrase or adaptation of the text. But as a popular presentation of a great poet, rendering him accessible to the non-Marathi world, the book succeeds in spite of these limitations. Those to whom Tukārāma has been but a name can now read for themselves his lyrical outpourings. Whatever the defects of the version, there remains enough of the fervour and devotion of the Saint to give interest and value to the book. Students of Indian thought and religion should take note of this presentation of a poet who has so powerfully influenced the mind of the Maratha people.

More Chats on Literature. By A. Logan Miller. London; Relfe Bros., Ltd.; n. d. Price 1*s.* net.

THIS book, as its title implies, follows a little volume of Chats on Literature previously published, and gives in an easy, unpretentious manner a popular account of notable authors and works in English Literature—Early Saxon Literature, Wyatt and Surrey, Pope and Swift, and so forth. The title of one chapter—Impostors and Poets—is needlessly unkind.

Notes on Correct English. By Henry Dodwell, M. A. Madras, Colombo and London; The Christian Literature Society; 1910. Price Re 1. as 4.

INDIAN students find many pitfalls in the writing and speaking of English. "Mr. Jabberjee" may be an exaggeration; but we all know offenders in the same kind, if not in the same degree. Mr. Dodwell has written a bright little book, clear and vigorous, to put the student of English on his guard. *Verbum sap.*

The Jungle Book. By Rudyard Kipling. London; Macmillan and Co., Ltd.; 1910. Price Re. 1.

THERE is no need at this date to praise Kipling's *Jungle Books.* We commend this edition to notice. It is well printed and turned out, though not quite free from trifling errors; and it is cheap. The stories are almost unrivalled for fascination; Indian boys, no less than English, should seize on this reprint with avidity. Best of all is the atmosphere of sympathy and understanding, and at the same time of sterling truth and loyalty, that pervades the whole.

A Modern Dictionary of the English Language. London; Macmillan and Co., Ltd.; 1910. Price 1*s.* 4*d.* net.

THIS is a useful dictionary, containing nearly 50,000 entries, well printed, and handy in size. Words and phrases are explained, including many of foreign origin. Some guidance as to pronunciation is given, especially in doubtful cases, and incidentally a good many common faults in grammar are corrected. It does not pretend to supersede the larger dictionaries; but as it is based on good authorities, and (so far as we have tested it) reliable it ought to find a wide circulation in South India.

Geographical Readers (various). London: Adam and Charles Black: 1910.

MESSRS. BLACK have published three readers, admirably illustrated with coloured prints, to say nothing of black and white, and as inexpensive as they are good. *The Child's World in Pictures* is elementary in character, and deals with the world at large, while the two more advanced readers present *The British Isles* and *The British Empire in Pictures* respectively. The general method is the same in all, topics rather than regions of geography being dealt with, and suitably illustrated. In the Empire book the geographical arrangement is naturally more in evidence. Each book is priced at 1s. 6d., and the pictures alone are worth the money.

From the same publishers we have received a little book on *Great Britain and Ireland*, as an example of Elementary Regional Geography (price 1s. 4d.), and a volume in the series edited by the Herbertsons on Descriptive Geography from Original Sources, also dealing with *The British Isles* (price 2s. 6d.), and adding to the extracts a bibliography and index. Both are freely illustrated.

We may notice also an addition to the same publishers' beautiful series of *Geographical Pictures.* This time the subject is lakes, and the pictures are in two packets, each containing six and priced at 6d.

Atlases (various).

MESSRS. PHILIPS have published a *New School Atlas of Comparative Geography*, containing seventy-two large pages of coloured maps and diagrams and a copious index. Where separate maps can be given for the physical and political features, the results are good; but the crowding of both types of information on to one map (*e.g.*, for Japan and Corea) is unfortunate, as the greens and browns of the contours do not make for clearness.

Black's *Diagrammatic Atlas of the British Empire* contains some forty pages of information, in plain black and white diagrams, as to the physical, climatic, economic, commercial and political features of the different parts of the Empire. There is no doubt that this method enables most people to realise facts better than any other, and in this book the work is well done. As it only costs a shilling, this book should be widely used.

The Historical Atlas of India is a new Edition, enlarged and corrected, of a work we commended to notice on its first publication The price has been reduced to Re. 1-8, and as the admirable features of the Atlas have been preserved, it is well worth the money. We

recommend all history students to get and use this Atlas. It is edited by Father Joppen and published by Longmans.

LITERARY NOTES.

PROFESSOR ORR reviews Mr. Bernard Lucas's recent work, *Christ for India*, in the *British Weekly*. The review, as was to be expected from the standpoint of the reviewer, is naturally critical of the theological attitude of the author. It is, however, frankly appreciative of the Mr. Lucas's spirit and lofty purpose. "This book by Mr. Lucas," he says, "is an earnest, thoughtful, deeply religious endeavour to set forth Christianity as he thinks it needs to be presented in order to meet the want and satisfy the aspirations of religious thought in India." Again, "As an example of the book at its best, we would refer to the powerful chapter on 'The Resurrection of Jesus,' in which modern theories are analysed, and the historic fact of the resurrection is defended with exceptional acuteness and skill. The uniqueness and sinlessness of the personality of Jesus are also admirably exhibited."

IT is unquestionably a surprise, as "Claudius Clear" says, that an elaborate new biography of William Harrison Ainsworth should be published now. There comes with no less surprise the reminder that Ainsworth died only twenty-eight years ago. We are accustomed to think of him as a contemporary of Charles Lamb. This is, however, an error. It is true that, when a boy, he knew Lamb, but his real contemporaries are Lytton and Dickens and Thackeray. For many years at the end of his life he lived in obscurity and thus gives the impression of being part of an earlier age than that to which he belonged. It is doubtful, however, in spite of much good writing, whether it was wise to bring out a two-volume, thirty-two shilling Life of one who has long ceased to interest the reading public.

A NEW book from the pen of Lucas Malet has just been published under the name of *The Wreck of the Golden Galleon*. There are features in Lucas Malet's writings that cannot be pronounced attractive, they are sometimes even repulsive, but no one can deny to her the charm of skill and maturity of thought. The present work is described as possessing the more pleasing and effective qualities, without the disagreeable.

MESSRS. METHUEN have recently published a new life of Robert Browning. It was partly written by the late Professor Hall Griffen,

jump to the conclusion that it is a general property of matter. Madame Curie, however, is more cautious, and lays stress on the fact that there is no definite proof to justify this conclusion. She agrees with Professor Rutherford and Mr. Soddy in their theory of the transformation of the radio-active elements, and is disposed to regard helium as a constituent of all radio-active atoms. She calculates that the destruction of a gram of matter involves the disengagement of as much heat as the combustion of five hundred kilograms of carbon, but holds that the determining cause of radio-active phenomena is still unknown, and that none of the attempts to accelerate the destruction of radium, which is spontaneously reduced to one-half in about two thousand years, have been at all successful.

A NEW electric lamp has been invented which is called the Brush quartzlite lamp. It has no filament or carbons, the burner consisting of a tube of quartz, which contains a small quantity of mercury. It gives a peculiar violet light which makes it unsuitable for shops or private houses, but it might be used for factories, docks, and large open spaces, as the light is powerful, economical, and well distributed. On a 100 volt circuit it gives 1,800 candle-power, consuming only one-third of a unit per hour. On a 200 to 250 volt circuit it gives 3,000 candle-power, consuming about two-thirds of a unit per hour. Experiments are in progress to effect an improvement in the colour of the light. It is found that a tantalum button, introduced into the tube, rapidly becomes incandescent and supplies a quantity of red rays. If only the colour could be improved, there would be a wide field for the use of this lamp.

EXPERIMENTS on the sterilisation of water by means of the mercury lamp have been carried out on a large scale by M. Victor Henri. He used a Cooper-Hewitt mercury-vapour lamp set in the hub of a semicircular trough, through which the water flowed. The experiments were made first at the Sorbonne, and then at Marseilles, and were continued for forty-two days. Before the water was passed through the apparatus, it was found to contain from thirty to three hundred germs per c.c., and from fifty to a thousand specimens of the bacillus coli per litre. After it had passed through, there was only one germ per c.c., and the bacillus coli was entirely absent. The lamp took three amperes at two hundred and twenty volts and gave an average output of twenty-five cubic metres of pure water at an expenditure of six hundred and sixty watt-hours.

A METHOD of measuring the power of concentration has been devised by Dr. E. Schuster, of the Oxford Anthropometrical Laboratory. A pattern, made by pricking nine holes in a piece of cardboard is shown five times to the person being tested, on each occasion for only a small fraction of a second, He is then asked to make a map of it on squared paper. Generally he fails to do so correctly. He is then shown the pattern again five times and asked to make a fresh map. This is repeated until he does it correctly. Dr. Schuster finds that the men who acquit themselves best under this test subsequently do well in the final schools, and that men reading science and mathematics do better than those reading other subjects.

THE development of the manufacture of incandescent electric lamps is given by Mr. Siemens as a striking example of the advantage of labour-saving machinery. At first the lamps were made by a few skilled workers at a high cost, so that they could not be sold for less than twenty-five shillings each. This excessive cost naturally restricted their sale; but the efforts of the manufacturers to devise labour-saving machinery were not relaxed until the selling price was reduced to about two shillings, at which price they are sold by the million. "Can anybody doubt," said Mr. Siemens, "that the introduction of labour-saving machinery into this industry, far from diminishing opportunities for employment, has not only benefited the skilled workers, but has opened new avenues for profitable employment to the so-called unskilled labour?"

THE recent cruise of the magnetic ship *Carnegie* in the North Atlantic has disclosed the fact that over almost the whole area the values given in the charts for the declination are too low. The error is usually less than a degree, but in some cases it is nearly 3°. For the dip, corrections are required which are not always of the same sign; their average magnitude is nearly 2° and in one case it exceeds 4°.

THERE is a widespread superstition in the West that a horse-shoe brings luck. Dr. A. Smythe Palmer considers this to be a result of the cult of the new moon, which the primitive races of Europe took as a symbol of recovery and good fortune. Its use appears in many ways, for example, in the shape of many tumuli and in the ring of trilithons at Stonehenge. As among the Babylonians, the crescent moon lying on its back was believed to be a silver boat. Dr. Palmer accordingly decides the controversy between those who fix the talisman heels upwards and those who do so downwards in favour of the former.

PROFESSOR GARSTANG has been carrying out a series of experiments this summer on the effects of foods deficient in chlorophyll on the coloration of phytophagous larvæ of Lepidoptera. These experiments confirm and extend the results obtained by Professor Poulton, who showed that, in the case of *Tryphæna pronuba*, larvæ fed on the white mid-ribs of cabbage retained a white ground colour (with the addition of superficial black pigment in the later stages), while larvæ fed on yellow etiolated leaves developed the same green and brown pigments as those fed on green leaves. Professor Garstang used the larvæ of *Euplexia lucipara*. Larvæ fed from the time of hatching on the yellow inner leaves of lettuce developed the same green pigments as those fed on green leaves, while larvæ fed on the mid-ribs acquired a semi-transparent whitish colour, very faintly tinged with green or yellow.

A NEW method of studying the movements of the stomata of leaves has been devised by Dr. F. Darwin. A small glass chamber is cemented to the leaf while it is still attached to the living plant, and connected with a suction tube and manometer. When the pressure of the air in the chamber is reduced, a flow of air through the stomata is set up which indicates the extent to which these apertures are open. With this apparatus, which Dr. Darwin calls a porometer, it is found that on comparing its readings with the loss of weight by transpiration the two curves rise and fall together, but the transpiration readings have a much smaller range than those of the porometer. This agrees with the results on diffusion obtained by Dr. Horace Brown.

THE conditions affecting the vitality of seeds have been studied by Miss N. Darwin and Dr. F. F. Blackman. They find that the vitality of seeds is lowered by exposure to high temperatures, so that they do not germinate well and become more sensitive to any unfavourable modification of the environment. If too little water is present, failure to germinate is due to purely physical causes, while an excess of water acts injuriously by excluding oxygen.

PROFESSOR GANONG'S useful manual for teachers of botany has reached a second edition. It has some very helpful chapters on the methods of good botanical teaching, botanical drawings and descriptions, and the equipment of laboratories. It has also a bibliography and a detailed syllabus of instructions for a year's work in the morphology and physiology of plants.

A LOCK for fixing a T-square to a board has been patented by Messrs. W. J. Brooks and Co., of Letchworth, Herts. It will be much appreciated by draughtsmen, who often wish to have both hands free when engaged on work of an elaborate character. It should also prove very useful to teachers of practical mathematics and others who have to draw diagrams on the blackboard.

RECENT PERIODICAL LITERATURE.

THE CONTEMPORARY REVIEW.

THE contents of the November number are varied enough, but it cannot be said that they are very interesting. In the opening article Dr. Dillon gives an account of recent events in Portugal. In order to acquaint himself with the state of matters in Portugal he visited the country in September last, and interviewed the representative men of each of the three great political parties. His own sympathies were with the Monarchists, but he saw enough to show that the downfall of the Monarchy might be a question of months only. He found that the grievances of the people were legion. The relations between the governing and the governed were radically wrong, and the people were being victimised in all their dealings with the State. The tillers of the soil and the working classes generally were being ground down with heavy taxation and were living in squalor and misery. Large sums of money were being taken from them and used for the aggrandisement of a privileged few, among whom were the King and the Royal Family and the two groups of Monarchists. Education was being systematically neglected. Only about a fourth of the population could read or write, and this number would have been much smaller but for the schools supported by the Republican party on the offerings of the poor. As a result of the neglect of education by the Monarchists and the zeal shown in the matter by the Republicans a section of the people was growing up with a contempt for the Monarchy and the priests, and what the Republican schools were doing for the young the Republican newspapers were accomplishing for the grown-ups. The journals of Lisbon which had the largest circulation were Republican, and through these the people came to know how they were being victimised by the Monarchists and the King.

Dr. Dillon recounts the chief incidents that led to the murder of Dom Carlos, and points out how hopeless was King Manoel's position from the first. The Republicans were willing to give the new Monarch a chance, but as he was bound to accept the existing political system and as there could be no real reform in Portugal so long

as that system remained, it was obvious that the Monarchy would have to disappear before reform could be achieved. The insurrection which put an end to the Monarchy was precipitated somewhat unexpectedly, and the conspirators, though they took all possible precautions, had to leave much to chance. But in the flight of King Manoel they had a piece of good luck. Many times, says Dr. Dillon, the Government had it in their power to quell the insurrection, but nothing was done. The Monarchists must have lost all moral force and energy. The Republicans, on the other hand, showed to advantage throughout the revolution. There was an actual decrease of crime during this period and for the ten days that followed. Dr. Dillon speaks very highly of some of the Republican leaders and of their determination to attain their objects by pacific means. He says there is great enthusiasm for England everywhere in Republican Portugal. The Republican leaders declare that it is their ambition to make their country a worthy ally of Britain.

Summing up the situation Dr. Dillon says that history offers no other instance of a political upheaval accomplished so rapidly and so thoroughly with such meagre means against such tremendous odds. "The Portuguese revolution is a splendid example of the triumph of lofty aims and firm resolution over low motives and weak purpose." If this is a correct diagnosis of the situation, every right-minded person will wish success to the new Republic.

EMMA MARIE CAILLARD contributes a suggestive article on *Imagination and the Ideal.* In the evolution of the race, when man passed from the brute into the human stage, he began consciously to exercise his creative imagination, and ideals were born, conceptions of objects and conditions which were not yet, but which might be, which man by his own effort might bring into existence, without which he could not thenceforth be satisfied. At the outset these ideals must have been purely material, but by and by there dawned on our savage forefathers "dim notions of abstract truth, justice, liberty, beauty, love, attained through crude experience of them and their opposites in concrete form but containing in germ all the magnificent conceptions which the highest intellectual and ethical visions of the noblest men have revealed." Such visions, the writer says, are due not solely to the seer's own insight but to the long and toilsome upward progress of imagination and the ideal in the mental evolution of the race. Through this long and toilsome process a wider and deeper self-expression has by slow degrees been attained.

Self-expression is a fundamental necessity of human nature, and

its importance from a practical point of view is very inadequately appreciated. If it were allowed that the struggle and suffering undergone by men are due to the felt but so far very partially satisfied need of self-expression, it would be realised that the aim of education should be not to turn out so many hundreds or thousands of boys and girls after the same neutral pattern but to help each consciously to develop his or her individual powers so that he or she might become capable of taking a distinct and essential, however subordinate, place in the great world of human activity, this being placed before each as the outline of an ideal to be filled in by his or her own practical imagination and experience. It would throw a new light on many difficult social problems, the writer says, if it could be understood that the discontent and unrest of the masses are due to the felt and truly human, though unconscious, need of a wider and higher outlook on life as well as to the desire of escape from the pressure of material want. And it would enormously strengthen our own hands in dealing with the requirements of others as well as those which are personal to ourselves, if we were more conscious of and responsive to that larger, higher self which in them as well as in us is demanding outlet and expression but which ease, luxury, and physical refinement are powerless to satisfy.

The supreme practical importance of considerations like these lies in the fact, the writer says in conclusion, that the evolution of man, in the West and in the most highly civilised communities of the East, has passed beyond the unconscious stage and has reached the stage at which development must take place through conscious and purposeful direction. Man's destiny is now seen as never before to be delivered into his own keeping; and his pressing need is to form a definite inspiring ideal of what he wants to become and to bend his whole strength towards the attainment of it.

MADAME MAETERLINCK contributes an article on *Maeterlinck's Methods of Life and Work.* Maeterlinck's life and works, she says, are in absolute harmony, and the evolution of both has been happy and consoling. "If in his earliest writings we have seen his heroes pitilessly subjected to blind forces, irremediably crushed under the weight of their sufferings, if the unknown has taken the form of death, if in the depth of the gloom, in a cunning injustice, we have discerned the idea of the Christian God confounded with that of the Fate of the ancients, in the later period of his work the poet has not replaced painful uncertainties by illusory certainties. He has known how to guide us without falsehoods into a path of serenity, and given us hope without vain promises. He has known how, by simply

looking at life as it is, to give us confidence in it, finding beauties in the humblest, joys among the most miserable, nobility in the most mediocre."

ELLA ANKER writes on *Björnson and his Christianity.* What Björnson has been for Norway, she says, none can as yet fully state. She thinks it will come to pass, however, that the figure of Björnson will appear to the people of Norway as their own genius in its growth from the thunder-god of strength, the Thor of heathendom, to St. Olav and those who came after him. She contrasts Björnson with Ibsen, and says that while the latter poet developed more and more towards a stern individualism, the former insisted more and more on co-operation and sympathy among men. In the plays of Björnson the fate of the characters is more dependent on the interaction of their lives and on the incalculable inspirations of mind than on the minor evolutionary laws which in the dramas of Ibsen force them with inevitable logic towards the catastrophe.

THERE is reprinted from the *Contemporary Review* for April, 1886, the first part of an article on *The Pre-Raphaelite Brotherhood*, by the late Mr. Holman Hunt; and among the other articles are *The Osborne Judgment and Trade Unions*, by Mr. J. Ramsay Macdonald, *The Church and Marriage*, by "A Country Parson," *The Lady of the Slave States*, by Mrs. G. H. Putnam, and *Pet Mongoose*, by Mrs. Campbell Dauncey. Among the books reviewed in the Literary Supplement are three relating to India, *viz.*, *Indian Speeches*, by Lord Morley, *The Native States of India*, by Sir William Lee-Warner, and *The Gates of India*, by Colonel Sir Thomas Holditch.

THE NINETEENTH CENTURY.

THE November issue maintains throughout an altogether exceptional level of excellence and interest. The place of honour is given to an article by Professor J. H. Morgan, of London University, on *The Constitution in Writing*, the main purpose of which is to dissipate the delusion that the absence of a written constitution makes Britain peculiarly exposed to constitutional changes by ordinary legislation and so renders the case for the maintenance of a Second Chamber exceptionally strong. The truth is, he maintains, "that our executive is more powerless in the face of the House of Lords than that of any other country, just because it is governed by the common law and can do nothing effective in the face of it without a statute. All this was settled in the seventeenth century, when it was decided that

Proclamations could not alter the common law nor the Star Chamber interpret it. It will thus be apparent that a people living under written constitutions may be more exposed to arbitrary government than a people which is not." He goes on to draw attention to the fact that the argument for Second Chambers has, in the case of almost all its most authoritative exponents (Montesquieu, Hamilton, Story, de Tocqueville, Laboulaye, and to a certain extent Esmein) rested on "the necessity of protecting an executive separated from the Legislature against ill-considered legislation over which it had no control. It was not so much the people they were concerned to protect against the Legislature; their solicitude was for the Governments which had to be protected against both. . . . But when, as in our own country, the executive, dependent on the House of Commons and not separated from it, has already a prior veto on Bills by its control over Parliamentary time and over all the stages of legislation, and has a Standing Order at its service which invests it exclusively with all financial initiative, the Lower House does not stand in the same need of control by the Upper one. It has—through the executive—both the Parliamentary draughtsman and the Treasury expert at its disposal, and our legislation is as much superior in technique to that of other countries not so situated as it is in explicitness. It is as this prior veto of the executive has grown that the use for the veto of the Upper Chamber has declined."

HOME politics is further represented by two articles which we can only mention—*Home Rule All Round*, by Ian Malcolm, and *Some Probable Effects of Disestablishment*, by Bishop Welldon. Issues of a more imperial character are dealt with in Mr. Arthur Hawkes's enthusiastic paper on the opening up of the Hudson Bay route to the great grain-growing districts of the Saskatchewan and in Mr. Moreton Frewen's exposition, for the benefit of British Free-traders, of *The Theory of American Protection*. In Mr. Frewen's opinion "the philosophy of Protection—the American view that Protection is good in itself, and not merely good because it creates wealth—this great and fertile field of research is as yet a desert to our explorers." This may be true if by "explorers" are meant Tariff Reform orators, but we doubt whether more serious students will find in Mr. Frewen's exposition anything they have not heard before. The central aim of American Protection, he tells us, is to make high wages and not cheapness the primary end. If every one gets high wages, then every one has more to spend and trade prospers in consequence. Therefore, restrict foreign competition and so "keep prices at a point which

permits the Home production to be absorbed through high wages." Such a principle however would be transparently fallacious if applied simultaneously and indiscriminately to all articles. If all prices are high, then high wages will go no further than low wages accompanied by low prices. Accordingly the presupposition of the system—which Mr. Frewen curiously ignores in the first or "theoretical" part of his article—is that the control of the home market presently makes it possible to reduce prices without reducing wages. This missing link of the argument is supplied in the second part of the paper, which quotes numerous instances of precisely such a reduction of prices; but Mr. Frewen does nothing to meet what is surely the real difficulty, namely to show that what has been practicable for America with her immense, internally free-trading area is practicable for the British Empire, where the Dominions are determined to enforce Protection against the Mother Country and where even a preferential system seems impossible without the taxing of food and raw materials. Mr. Frewen makes an important point, however, when he shows by means of striking instances that the high level of prices in America is due far more to middlemen's profits than to the tariff.

UNDER the head of foreign politics may come the informing article by M. Eugène Tavernier on *The French Strikes and the 'Confédération Générale du Travail'* and Mr. Francis McCullagh's *Some Causes of the Portuguese Revolution.* "The Portuguese," the latter writes, "a proud people with a great history, are keenly sensitive to the fact that now, in the twentieth century, they do not occupy the same relative position in Europe which they occupied in the fifteenth century. They have declined, and are in consequence irritable and despondent. Suddenly they are told that this decline is due to clericalism. The statement is repeated in a hundred different forms. The cry is taken up by fanatics who are as much opposed to Catholicity as the Jesuits are devoted to it. These anti-clericals are as well organized and as self-sacrificing as the Jesuits themselves. Their propaganda is carried out with great skill, persistence and courage. Finally, the Portuguese people believe them, just as the average man in the street comes in time to believe the persistent advertiser." Such is Mr. McCullagh's diagnosis of the antecedent general situation. For details and for the development to a crisis we refer our readers to his well-informed pages

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TWO articles most worthy of attention are *The Place of Classics in Secondary Education,* by Arthur C. Benson, and *The Young Disraeli,*

by Walter Sichel, which is a review of the first volume of Mr. Monypenny's work. Lack of space, however, forbids more than a mention of these articles and also of the third of Rev. A. H. J. Clarke's series of papers on Gibbon. In view of what we have said in previous issues regarding Prince Kropotkin's article and Sir Ray Lankester's criticism we must mention that in a note appended to a new article on *The Response of Animals to their Environment* Prince Kropotkin replies to Sir Ray Lankester's attack. We quote his retort without comment.

I would have been very pleased to discuss this subject with Sir Ray Lankester —his article being a fair summary of the opinions of the Weismannists . . . . . . I also might have discussed with Sir Ray Lankester the question whether my interpretation of Bonnier's experiments was correct . . . . . . But Sir Ray Lankester's criticisms of what I have said about Lesage's work show that he is so utterly ignorant of the most elementary rule of every scientific discussion, which is —*Never accuse any one of manufacturing evidence without having consulted the texts you are referred to*—that no discussion with him is possible. Let the reader judge for himself . . . .

We will leave our readers to do so, if they are interested, and whether Sir Ray Lankester returns to the charge or not we do not propose to refer to this personal issue again.

THE FORTNIGHTLY REVIEW.

THE Review of Events in the November number devotes considerable space to the recent upheaval in Portugal. Mr. Garvin is at his best in the exposition of a political development, while in the article headed *Portugal Old and New*, by Mr. Mackenzie Bell, support is given to his reading of the situation and incidents supplied which give colour and reality to the presentation.

The history of the immediate past in Portugal is depressing reading with its exposure of a development of party government likely to horrify even those who are accustomed to regard the system as disastrous. Not only is the call to office regarded in Portugal as being primarily an invitation to secure plunder but by a mutual understanding an equal share of the spoils is secured for each party. When the party in power has had sufficient tenure of office to 'take the edge off its appetite' the others claim their turn, so that the personnel of the Government is changed but the policy in its essentials remains the same. But that is not all, for the party out of office secures as compensation the control of the Credito Predial, "a concern of great financial power always under Government patronage whatever Ministry might be in office . . . That filled up the cup. It was felt that though only something was rotten in the state of Denmark, everything was rotten in the state of Portugal."

King Carlos had struggled hard against the tyranny which the rota exercised and the struggle had cost him his life. Little wonder then that it was with reluctance that King Manoel mounted the throne, knowing well the tenacity and power of the rotativist factions which controlled both Government and finance.

The protest of Portugal then is not directed against the house of Braganza or the Monarchy but against the Government, *i.e.*, the rotativist system, nor were the forces at work conspicuously on the surface. The transformation took place amid the complete indifference of the mass of the population of Lisbon, who, however, when the fighting was over joined rapturously in the shouting. The protest extended to the Church, for the present régime is violently anticlerical, though it is very questionable whether in this respect it affords a true indication of Portugese opinion in general.

THE experiences of the United States in relation to Cuba are set forth in a very interesting article contributed by Mr. Sydney Brooks. The United States entered upon the war with Spain pledged to effect the independence of Cuba, and even the individuals who doubt the honesty. and possibility of disinterested motives on the part of governments in general will find it hard to deny such motives to the United States in this connection. Eight years ago the Americans evacuated Cuba after an occupation of four years and not a single American official was left to claim authority and obedience. Mr. Brooks himself, however, seems reluctant to admit the disinterestedness of the action, though all that he urges in justification of his scepticism scarcely warrants his attitude. The terms under which the independence was to be retained are as follows—" Cuba is bound not to permit any foreign Power to acquire control over its territory; not to contract any debt on which the ordinary revenues are insufficient to pay the interest and furnish a sinking fund for the principal; to lease certain coaling stations and naval stations to the United States; to continue to improve the sanitation of its cities; and to allow the Americans to intervene for the preservation of Cuban independence and the maintenance of a government adequate for the protection of life, property, and individual liberty." It is difficult to discover for what reason Mr. Brooks goes on to say " that it is more gallantry to speak of a state so restricted as being free and independent or to pretend that the Americans have kept either to the full spirit or to the exact letter of the bond they entered into in a moment of excited altruism." Before going on to describe what happened in Cuba after the evacuation by the United States the reviewer describes the changes introduced in these first four years.

When the Americans took over the government of the island from the Spaniards they found trade at a standstill, administration in a chaotic condition, brigandage rampant. With General Wood as administrator they set about reform in characteristic fashion—what Mr. Brooks describes as reform by hurricane. "The prisons, the judiciary, the law of charity, municipal administration, the educational system, the penal code, the hospitals and asylums, the customs houses, public works, the marriage, quarantine and immigration laws, the Church property question, the relation between railways and the State, the sanitation of the cities, the feeding of the destitute, the restocking of the farms and plantations, the extension of mortgages, the regulation of the division of common lands and undivided estates—with all these subjects he dealt in a manner always masterful, sometimes masterly." The record of achievement in these four years is astonishing. But there was another side to the picture. The American Congress had declared in "thoughtless benevolence" that no franchises or concessions should be granted either to individuals or to companies and thus checked the influx of capital and industrial development. Worst of all Spain had been lost as a market for Cuban produce and the sugar and tobacco interests in the States saw to it that no preferential rates should throw open America to Cuban produce. The result was that two hundred and fifty plantations were forced to shut down and the situation did not revive till 1904.

But that was not all. Cuba seemed to be entangled in all these institutions and improvements. The people could not rise to the occasion, bribery and corruption began their devastating course, and shortly after the Cuban Presidential Election of 1905 the nerve of the American-bred Cuban President gave way, insurrection broke out and the United States had to interfere by setting up a Provisional Government. In 1909, after superintending the Presidential Election, the Americans again withdrew, the new president having given evidence of capacity as an administrator. Since that date Cuban affairs seem to have shewn more stability, and Mr. Brooks closes his paper with surmises as to what the future will bring forth and an exposition of the principal difficulties with which the administrators of Cuba have to contend.

ANOTHER interesting article on political topics deals with Tsar Ferdinand of Bulgaria and describes the career and personality of that remarkable potentate in an eminently readable fashion. Indeed the political articles are much more interesting than the others in the issue and a greater proportion of essays are concerned with this aspect

of affairs. There is a paper on the present position of the Women's Suffrage Bill in Parliament contributed by Teresa Billington-Greig, an article on the charter of the Labour Party by George Barnes, and Sir John Rees' criticism of the *Times* articles upon India. The literary and general articles scarcely require notice, being either of a casual or specialised character.

COLLEGE NOTES.

THE College will re-open after the Christmas holidays on Monday, 9th January, not (as announced in the Calendar) on Wednesday, 18th January.

MR. MOFFAT leaves Madras on 10th December, for a year's furlough. Mr. Meston is appointed to succeed him as Secretary of the Senatus.

MR. PITTENDRIGH and Mr. Hogg have been appointed editors of the *Magazine*. The business hitherto done by the Manager of the *Magazine* will in future be placed under the oversight of the Bursar, to whom all business communications should be sent.

"COLLEGE DAY" this year will be Friday, 30th December. The proceedings will begin at 9-30 A.M., and a Conference will be held from 10 to 11 A.M. In the afternoon there will be the usual recreations, conversazione, and tea, and a public meeting at 5-15, at which Muhammad Azizuddin Sahib Khan Sahib, Collector of South Arcot, will preside.

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